

Rates of Advertising.
First insertion, per line, ten cents; each subsequent insertion, five cents; one dollar a line, per annum. Displayed advertisements one-half over the above rates. All transient and foreign advertisements must be accompanied by the cash, to insure insertion.

The Kansas News.

SATURDAY—DECEMBER 26, 1857.

The Mormon Imbroglio.

The present administration would seem to have its hands full. Not only Kansas, but Utah is now on them. To subdue the Mormons, we take it, will not be an easy victory. Men, ignorant as the great masses of that singular people are, imbued with the spirit of the worst form of fanaticism, that of religion, and fighting for that and their homes, will, we opine, make a desperate resistance to the present ill arranged attack upon them. They have a country admirably adapted to a defensive warfare; a people inured to hardships, and with the wealth they possess, and the shrewd and cunning intellects that wield the power of their church, Uncle Sam may not find the task of subduing them a short or pleasant one. That our readers may fully understand the present position of affairs, as relates to Utah, we have prepared a digest of all the information yet received.

Brigham Young has issued the following proclamation against the United States troops, who are ordered not to advance into the Territory:

Citizens of Utah—We are invaded by a hostile force, who are evidently assailing us to accomplish our overthrow and destruction. For the last twenty-five years we have trusted officials of the government, from constables and justices, to judges, governors and presidents, only to be scorned, held in derision, insulted and betrayed. Our houses have been plundered and then burned, our fields laid waste, our principal men butchered while under the pledged faith of the government for their safety, and our families driven from their homes to find that shelter in the barren wilderness, and that protection among hostile savages which were denied them in the boasted abodes of Christianity and civilization.

The constitution of our common country guarantees unto us all that we do now and have ever claimed. If the constitutional rights which pertain unto us as American citizens were extended to Utah according to the spirit and meaning thereof, and fairly and impartially administered, it is all that we could ask—all that we have ever asked.

Our opponents have availed themselves of prejudice existing against us, because of our religious faith, to set us out a formidable host to accomplish our destruction. We have had no privilege nor opportunity of defending ourselves from the false, foul and unjust aspersions against us before the nation. The government has not condescended to cause an investigating committee, or other person, to be sent to inquire into and ascertain the truth, as is customary in such cases. We know those aspersions to be false; but that avails us nothing. We are condemned unheard, and forced to an issue with an armed mercenary mob, which has been sent against us at the instigation of anonymous letter-writers, ashamed to father the base, slanderous falsehoods which they have given to the public—of corrupt officials, who have brought false accusations against us to screen themselves in their own infamy, and of hiring priests and howling editors, who prostitute the truth for filthy lucre's sake.

The issue which has thus been forced upon us compels us to resort to the great first law of self-preservation, and stand in our own defence—a right guaranteed unto us by the genius of the institutions of our country, and upon which the government is based. Our duty to ourselves, to our families, requires us not to tamely submit to be driven and slain without an attempt to preserve ourselves. Our duty to our country, our holy religion, our God, to freedom and liberty, requires that we should not quietly stand still and see those fetters forging around us which are calculated to enslave and bring us in subjection to an unlawful military despotism, such as can only emanate, in a country of constitutional law, from usurpation, tyranny and oppression.

Therefore I, Brigham Young, Governor and Superintendent of Indian affairs for the Territory of Utah, in the name of the people of the United States, in the Territory of Utah, forbid,

First—All armed forces, of every description, from coming into this Territory, under any pretence whatever.

Second—That all the forces in said Territory hold themselves in readiness to march at a moment's notice to repel any and all such invasion.

Third—Martial law is hereby declared to exist in this Territory, from and after the publication of this proclamation; and no person shall be allowed to pass or re-pass into or through or from this Territory without a permit from the proper officer.

Given under my hand and seal, at Great Salt Lake City, Territory of Utah, this fifteenth day of September, A. D. eighteen hundred and fifty-seven, and of the Independence of the United States of America the eighty-second.

BRIGHAM YOUNG.

The New York Herald, of Nov. 13th, has the following from Washington:

"Despatches were received by the State department to-day, from Chief Justice Echols, of Utah, dated at Camp Sweetwater, 21 miles east of the South Pass, Oct. 18th, 1857. Judge Echols says an express has just arrived from Green River, and reports that on the night of Oct. 5th, a train of 26 wagons was captured by the Mormons, 25 miles from the Pacific Spring. At the same time two other trains were taken near Green River—in all 78 wagons and loadings. The Mormons said they had 700 men there, and 1500 more at Salt Lake City. Col. Alexander is encamped at Ham's Fort, 30 miles in advance of the front train, which is destroyed. He sent Capt. Marcy with 400 men back to Green River to enable the teams to collect their cattle."

The New York Tribune has particulars of the attacks of Mormons on the supply trains of the United States troops, already referred

THE

THE KANZAS NEWS.

"THE PEOPLE ALWAYS CONQUER."

By P. B. PLUMB.

EMPORIA, KANZAS, DECEMBER 26, 1857.

VOL. I—No. 26.

to and partially made known previously through other channels. The special correspondent of that journal, writing from "The Camp, 260 miles from Fort Laramie," on the 13th of October, says:

"On the 5th of October the two regiments of infantry, and the artillery and ordnance batteries were encamped on Ham's Fork, which branches from Black's Fork, which is a fork of Green River. The two nearest supply trains were but a few miles distant from Green River, on the east bank, and about 30 miles from Col. Alexander's camp. The next on the road had advanced about 20 miles west from Pacific Springs, which rise at a short distance beyond the South Pass. About 10 o'clock at night these three trains were surprised and seized by parties of Mormons, their contents examined, and what was worth pillaging was stolen, and the remainder destroyed by fire. Each train consisted of 26 wagons, and belonged to the number sent out by Messrs. Russell & Waddell, of Leavenworth city, contractors for the transportation of stores to the army, and for the supply of beef cattle. The teams made no resistance, and were unharmed. These Mormon bands are understood to be under the command of "Bill" Hickman, although it is rumored that Heber C. Kimball attends. They are well mounted and armed, each man being provided with a California horse, and with a rifle and from one to three revolvers. Hickman is supposed to have directed the proceeding near Pacific Springs, while a man named Locksmith commanded near Green River.

Immediately upon the receipt of the news of this attack, Col. Alexander sent Captain Marcy, of the 5th infantry, with five companies, back to Grand River. He arrived, however, only in season to take charge of the cattle of the trains, which the Mormons had left, with the polite request that the troops would fatten them over winter, when they would be in condition for Mormon eating in the spring. Another of their *jeux d'esprit* was a remark to the teams that they "had only burned the wagons this time, but would be likely to burn the wagons the next." Col. Alexander also sent dispatches to Brevet-Col. Smith, from whose camp I am writing, and Capt. Marcy sent by another messenger a circular letter to the trains on the road, advising them, for the sake of safety, to place themselves under Col. Smith's protection. Both expressmen were intercepted by the Mormons, but as nothing suspicious was found on their persons, and it did not appear on what errands they were bound, they were released. The one from Col. Alexander, perceiving that it was impossible to avoid arrest, destroyed the dispatches to Col. Smith, according to his instructions, and we are ignorant of their contents. The other brought Capt. Marcy's circular safely through in the toe of his moccasin.

We know, however, in the absence of the official despatches, that Capt. Marcy has rejoined Col. Alexander, and that the entire force has moved to the north along Bear River, and toward Soda Springs, where it will probably await the arrival of the remaining supply trains, the sutlers' trains of the 5th and 10th infantry, and of Colonel Smith's battalion. The reasons for this movement do not appear by a glance at the map to a person unacquainted minutely with the conformation of the country and the character of the climate. The direct road to Salt Lake City, passing Fort Bridger, Medicine Butte and the Needles, which Col. Alexander has abandoned, is possibly by this time impassable to wagons or artillery, on account of the weather. The season, which has been uncommonly favorable up to the beginning of October, has resumed its natural severity. The Mormons have probably burned the grass along that entire route, and obstructed the defiles in which it abounds in such a manner that only artillery could clear them. But if the army concentrates at Soda Springs, it will have before it a road along a valley, open, it is said, even at mid-winter, direct to Salt Lake City.

The Mormons who intercepted the expressmen told them they had a force of 700 men scattered along through the mountains as far east as the Devil's Gate, through which the Sweetwater flows, about 200 miles from Fort Laramie, and near which is a dismantled Mormon mail station, at a fire from some of whose logs we warmed our feet not a week ago. But this must be a gross exaggeration. Neither of the parties which burned the trains exceeded 100 in number, and it is difficult to conceive how a force of even that strength could have gained the rear of the army unobserved. It is a fact, however, that ever since the Mormons settled on Salt Lake, they have been assiduous in collecting information concerning the topography of the country, and many of their leaders understand it as thoroughly as the most experienced mountain guide.

The employment of a great part of their young men in herding cattle has made them acquainted with every little stream and canyon, and inured them to the saddle. It is these young men, and these almost solely, who constitute the element of the Mormon military force, from which there is danger to be apprehended. They possess the ability, if they have the will, to carry on an annoying guerilla warfare, sweeping down from mountain passes upon single travelers and unprotected trains."

Further despatches received at Washington on the 18th ultimo confirmed the above, and show the determination of Col. Johnston, who is in command of the forces, to winter in Salt Lake valley. They also bring the following documents, consisting of Brigham's letter to Col. Alexander, and that of the officer commanding the forces now invading Utah Territory.

Str: By reference to the act of Congress passed Sept. 9th, 1850, organizing the Territory of Utah, you will find the following: "Sec. 2. And be it further enacted, that the executive power and authority in and over said Territory of Utah shall be vested in a Governor, who shall hold his office for four years, and until his successor shall be appointed and qualified, unless sooner re-

moved by the President of the United States. The Governor shall reside within said Territory—shall be commander-in-chief of the militia," etc.

I am still the Governor and Superintendent of Indian affairs for the Territory, no successor having been appointed and qualified as provided by law, nor have I been removed by the President of the United States. By virtue of the authority thus vested in me, I have issued and forwarded to you a copy of my proclamation, forbidding the entrance of armed forces into the Territory; this you have disregarded. I now further direct that you retire forthwith by the same route you entered. Should you deem this impracticable, and prefer to remain until spring in the vicinity of your present encampment, Black Fork, on Green River, you can do so, in peace and unmolested, on condition that you deposit your arms and munition with Lewis Robinson, Quartermaster General, and leave in the spring, as soon as the condition of the roads will permit you to march; and should you fall short of provisions, they can be furnished you upon making the proper application therefor.

Gen. H. Wells will forward this, and receive any communication you may have to make.

Very respectfully,
BRIGHAM YOUNG.
COL. ALEXANDER'S REPLY.

Brigham Young, Esq., Governor Utah Territory.

Sir: I have the honor to acknowledge the receipt of your communication, of Sept. 23, 1857, with two copies of a proclamation, and one of the laws of Utah, and have given it an attentive consideration. I am at present the senior and commanding officer of the U. S. troops at this point, and I will submit your letter to the General commanding as soon as he arrives here. In the meantime I have only to say, that these troops are here by the order of the President of the United States, and their further movements and operations will depend entirely upon orders issued by competent military authority.

Very respectfully,
E. B. ALEXANDER.

The same dispatch also says there was a council among the officers, and it was determined, after hearing the opinion of guides in relation to the country, to go around by the Soda Springs, where the road forks for Oregon and California, and enter Salt Lake valley through an extensive valley, where the snow will not be an impediment. This determination, the expressman says, was approved of by Col. Johnston, who told him to say to everybody that he intended to winter in the valley, or not at all. The Mormons are congregated in large numbers even on this side of the mountains, burning the grass, and are determined it seems to prevent the entrance of the troops into the valley, anyhow. They are regularly enrolled in thousands, and if Col. Johnston enters the valley, he can act only on the defensive with his handful of men.

The Washington correspondent of the Richmond (Va.) Enquirer says:

"It should be remembered that these men were not ordered to Utah to fight the Mormons. The Mormons constitute a portion of our own population, and an instance had never occurred where the federal troops had to enforce the loyalty of a Territory. Utah and New Mexico had been constituted a military district exactly as Texas now constitutes one—and these troops were designated for that district for the general purposes of the frontier. It is doubtless true that the reported threats of violence to the federal officers by the Mormons caused an increase of the force sent, but did not originate the expedition. That would have been sent in the ordinary routine of business of the War Department. Troops are also stationed in Texas and New Mexico. The resistance by the Mormons of Col. Johnston's command, involves a terrible responsibility."

By the following article, from the Sacramento Age, of Oct. 16th, it would seem as if the shrewd Mormon prophet has adroitly used the power so carelessly placed in his hands as Superintendent of Indian affairs to win the co-operation in his policy of the large and warlike Indian nations, over which he had no control:

"Yesterday we had an interview with a gentleman from Carson Valley who, from intimacy with Mormon families, has some knowledge of their future designs and plans of operation. If his conclusions be correct not only the settlers east of the mountains, but even the people of this State will have reason to deprecate the exasperation of those American Bedouins. He says that the Mormons of Carson Valley and San Bernardino have sold their cattle and property for nearly nothing, and, at the bidding of their chief, have repaired to Salt Lake, with the secret design of re-organizing, arming, equipping, returning, murdering and plundering their Gentile enemies. They declare that for every Saint slain by the United States troops ten Gentile women shall make atonement; that they will first exterminate the troops from the east, then come west, and in predatory bands, allied with Indians, they will ravage the border, rob, plunder and murder, until they shall have replenished the Lord's treasury, and revenged insults put on his chosen people.

Of their ability to execute this threat we have but little doubt. At the order of their leader and prophet they can muster 15,000 men, armed with the most effective instruments of destruction. They have many thousands of the finest horses, trained to camp service; they have a foundry, where cannon and shells are cast; a powder mill and a factory, where revolving rifles and pistols are manufactured, equal to those made at Hartford. They have every munition of war, and necessary provision and means of transportation, within themselves; and even the women and children are instructed in the use of arms. Add to this

their geographical position. To reach Salt Lake from the east, it is necessary to pass through a canon of twenty-five miles, under hills so steep and rocky that a dozen men could hurl down an avalanche of stones on an approaching caravan; and even in the event of several thousand troops reaching the valley, the besieged, with their herds, would take to the mountains, and, reinforced by their savage allies, would in turn besiege their besiegers, and cut off supplies until the invaders had been starved out.

They have, it is said, 20,000 Indian allies, whom they are ready to furnish with arms and horses on an emergency. These Indians are partially instructed in the Mormon religion—enough to make them superstitious in regard to the God of a superior race, yet modifying none of their ferocity. With allies like these, and fighting for their homes, and, according to the belief of the ignorant, under the direct supervision of the God of Battles, and from the ramparts of which nature has surrounded them, it is easy to see what would be the fate of a few thousand troops, who traveled a thousand miles to fight their own countrymen, brave as themselves, as well armed, better used to field life, and stimulated by their love of home and family, and assured of victory by the revelations of their prophets."

We glean a few more items relative to the Utah movement, which will be found interesting:

"Brigham Young, who, if he does not flee, may be the first man around whose neck the halter is to be drawn in the United States for high treason, was born at Whitehaven, Vermont, on the 1st of June, 1801. His father was a farmer, originally from a town in the vicinity of Boston, and young Brigham is said never to have been at school but thirteen days. He has manifested a very strong mind since he has presided over the Mormons, and has spread that imposture over the whole civilized world, sending hundreds of missionaries to make proselytes.

Col. Cook, who commands the rear guard of the Utah expedition, was near Fort Laramie when the express met him, and doubtless delivered orders from Col. Johnston. He had five days previously encountered the snow storm, which the express related as having extended a hundred miles west, and fully seven inches deep all the distance.

Accounts from Washington generally concur in stating that the War Department anticipates no inconvenience from the loss of the wagons destroyed, or the provender they contained. There was an abundance of supplies of every description to last till October next, and the trains destroyed constituted only one-sixth part of the whole. The supplies destroyed were such things as could be readily spared or replaced—and there need be no apprehension on that account.

Among the documents is a letter from Col. Johnston, dated from the camp on the three wings of the Sweetwater, addressed to Adjutant General McDowell, New York, in which he confirms the burning of the contractor's trains by the Mormons. He says the Governor's escort is four days' march behind him, with two companies of dragoons. He knows of no reason why Col. Alexander should attempt to reach Salt Lake by Bear River, excepting from fear that the Mormons have burnt the grass on the shorter route. He adds "If I could communicate with Col. Alexander, I would direct him to take up a good position for the winter at Ham's Fork. The road is beset between this and Ham's Fork with companies of Mormons, so it is doubtful if I shall be able to communicate with Col. A."

It is supposed at the War Department that the troops are all in good condition, as no contrary to the contrary is said in the despatches.

A letter from an officer of the army says the troops will concentrate at Soda Springs, from whence there is a road along a valley to Salt Lake City, open, it is said, even in mid-winter. It is thought that early in the spring the Mormons will quit Salt Lake, and emigrate to Vancouver's Island or the Sandwich Islands.

Washington news, of the 24th ult., state that orders were issued on that day from the War Department for two columns of troops—one from California and the other from Oregon—to proceed to Utah, as soon as the necessary subsistence for them can be obtained."

The Prosperity of France.

A Paris letter of Nov. 5th, in the National Intelligencer, remarks:

"France never was more prosperous than at the present time, for the Emperor has discovered that the State cannot be poor so long as the people are rich, and his financial policy has been framed upon the consistent principle of developing the national wealth, being assured that the Imperial treasury would participate in the general prosperity. The former rulers of France never comprehended this system; they wished to enrich themselves by draining their subjects. Louis Napoleon has really identified his own interests with those of the nation he rules, and in their prosperity he finds his own; and the fact that twenty-five millions of francs is the surplus for the service of 1858 speaks louder than mere words. The Government actually has a sum of 63,000,000 fr. due by the Bank of France, and so little does it need this money that the Minister of Finance recommends that it be loaned to the different railway companies, thus saving them the issue of new obligations for the whole of next year. Of course the prosperity of the treasury does not preserve all persons in France from pecuniary losses. The hard times on your side of the Atlantic are severely felt here, although matters are more prosperous now than a few days ago. Immense orders for silks received from South America and portions of Europe have set the workmen to spinning again, and that subject of apprehension is passed."

Human affections are the leaves, the foliage of our being—they catch every breath, and in the burden and heat of the day they make music and motion in a sultry world. Stripped of that foliage how unsightly is human nature.

From the Washington Union, of Nov. 18.
The Swindle Endorsed by the Administration Organ.

The vexed question is settled—the problem is solved—the dread point of danger is passed—all serious trouble about Kansas affairs is over and gone. Kansas comes into the Union on the principle of the great act which organized her and Nebraska as territorial governments. Another is added to the Republican constellation, not shining on scenes of terror, conflagration and blood, but lending its light to the peaceful pursuits of contented and prosperous people.

We lay before our readers this morning the schedule of the new Constitution prepared by the Convention at Leecompton. The schedule is that part of the Constitution which provides for the transition from the system which now is to that which is to be, and prescribes in what manner it shall become binding as the fundamental law of the land. In the dispatches received a day or two since, this temporary machinery, with which all new Constitutions must be preceded, is called a provisional Government, and some nervous persons perhaps were alarmed at the revolutionary sound of the words. It is the mere scaffolding to be used by the people while they are putting up the permanent fabric of their rights, and then it will be used no more. In the meantime all the territorial laws remain in full force until the Constitution takes their place, except in so far as this schedule is used for carrying on the election.

This schedule submits the Constitution to the white inhabitants of Kansas; acknowledges the people of the new State to be the only tribunal that can rightfully determine what its domestic institutions shall be; and gives full, practical and fair effect to the great principle of popular sovereignty. On the 21st day of December next, the electors may meet at their proper places of voting, and express their opinions by ballot on the question of Slavery or no Slavery."

The special details of the provisions for taking the sense of the people, so far as we can judge of them at this distance, seem to us admirably contrived for the purpose. If it shall not result in a true expression of the popular wishes, it will be the fault of the people themselves. But we have no right to doubt that the election will be fairly conducted, or that the defeated party, whichever it may be, will cheerfully submit to the will of the majority.

It is barely possible that an ultra Abolitionist here and there may take exception to the provision which protects the *slave property* now in the Territory. But the justice and propriety of this is as clear as noonday. Let it be remembered that Slavery was established in Kansas by the Constitution, and the question is on the abolition of it. Shall it be swept out of existence at a blow, without regard to the sacred rights of property, or shall it be gradually extinguished?

We heartily congratulate the administration on this auspicious event. The President, keeping his eye steadily fixed on the Constitution and the laws, and turning neither to the right hand nor the left, kept directly onward in the path he had marked out for his footsteps. This dignified and conscientious policy—a policy which had no motive but the peace and prosperity of the country—will be rewarded with the triumphant success it deserves. He saw the end from the beginning. He never doubted that the truth would prevail. In the midst of all the bickering and contention North and South he hated no jot of heart or hope, but preserved his unruffled serenity and his cheerful faith in the right.

The members of the Convention are entitled to be held in everlasting remembrance for adhering to the great truths of the Democratic creed in the midst of temptations which the virtue of most men would have been too weak to resist. They were exposed to the attacks of ultras on both sides. The persuasions of one and the taunts of the other were alike calculated and alike intended to influence them in favor of a wrong decision. It is not often that a representative body is found pursuing the right when its friends and enemies are both inviting it into the wrong.—There are some names in that Convention which we shall delight to honor.

This news, so full of hope to every American patriot, will bring sorrow to only one class of our people. The Black Republican politicians had all their capital staked on the chances of disorder and confusion in Kansas. The enterprise has failed, and they are ruined. The peace of the country, the prosperity of the people, and the safety of the Union, is destruction to their hopes. We rejoice over it none the less on that account. They had their day when their tools and hirelings in Kansas were filling the Territory with alarms, and agitating the whole country—when they employed the press, the pulpit, and the rostrum, to echo the shrieks with which they hoped to frighten the public mind from its propriety. Those were the days of "bleeding Kansas," and then abolitionism waxed mighty; peaceful and quiet Kansas, coming into the Union on the broad platform of equal, Constitutional rights, will consign it again to its original nothingness.

We are glad to say, in addition, that nearly all the members of the Convention who were opposed to the submission have finally yielded to the justice and propriety of it.

OLD BULLION.—The following paragraph from the pen of old Bullion shows that his natural force is not abated:

"I am now well recovered, and working as usual, and expect to finish the Abridgement next summer, and then to add another volume to the two of the Thirty Years' View, bringing it down to 1860, if I live that long; at all events to the time of the Pierce administration, if we must call by his name an administration in which he was inoperative, and in which nullifiers, disunionists and renegades used his name and his power for their own sordid and criminal purposes."

Respectfully, THOS. H. BENTON."

A weak mind sinks alike under prosperity and under adversity. A strong and deep mind has two highest tides—when the moon is at the full, and when there is no moon.

JOB PRINTING.

The office of THE KANZAS NEWS is furnished with a complete assortment of the newest styles of Type, Borders, Flourishes, Cuts, Cards, Fancy Papers, Colored Inks, Bronze, &c., enabling the proprietor to print CIRCULARS, CARDS, CERTIFICATES OF STOCK, DEEDS, POSTERS, and all other kinds of JOB PRINTING, in a manner unsurpassed in the country. Particular attention paid to printing all kinds of Blanks. Orders for work promptly attended to when accompanied with Cash. "Excision" is our motto.

From Harper's Weekly Magazine.
The Rev. Charles Haddon Spurgeon.

The Rev. Charles Haddon Spurgeon was born at Kelvedon, in Essex, England, June, 1823. His father, whose calling as a layman is not generally known, occupies, on Sunday, the position of pastor of a small Independent Church in Essex; and his grandfather, the Rev. James Spurgeon, still officiates as pastor of Stambourne Independents, near Halstead, in the same county. This grandfather has recently come before the public as the author of the biography of his grandson—a singular reversal of the usual practice, by which the biography is performed by the children of the father.

Shortly after his birth, young Spurgeon was removed to the house of this grandfather for his education. As a boy he was remarkable for truthfulness, seriousness, and piety. He "was often found in the hayrack, or the manger, reading aloud, talking, or sometimes preaching, to his brothers and sisters." He enjoyed the benefit of a good school at Colchester, and subsequently attended some classes at an agricultural college at Maidstone; but his friends could not persuade him to go to Oxford or Cambridge. He was satisfied, he said, that he ought to do something more useful at his time of life than reading Latin or Greek.

In his sixteenth year he entered upon independent life by becoming usher in a school. Within a few months afterward he took a bold step. Doubts having arisen in his mind on the subject of baptismal regeneration, he resolved to quit the Independent Church; and neither his father nor grandfather being able to controvert his arguments, he made public profession of faith as a member of the Baptist denomination on May 3, 1850. His emotion at going through the ceremony was increased by the reflection that it was his mother's birthday.

His first sermon was preached a few months afterward, under the auspices of the "Ladies Preachers' Association," at a village near Cambridge. For some months afterward he preached alternately at some one of the villages around Cambridge, and at length received a call as pastor of the village of Waterbeach. As the number of church members was only forty, his salary was nominal, and he was still obliged to continue his duties as usher of a school to support himself. He walked every day from Cambridge to Waterbeach, and back again; and under his administrations the number of church members doubled, and people began to hear of the minister.

In 1853, his reputation as a preacher having spread, he received a call to go to London, and commenced to preach at the New Park Street. After a few Sabbath ministrations, the London congregation liked him so well that they invited him to become their regular preacher; and he accordingly moved to London in January, 1853.

From this time Mr. Spurgeon's fame was established. The New Park Street Chapel being too small for the crowds that assembled to hear him, he preached in Exeter Hall, and filled the immense room in that building to overflowing. In 1855 he went to Scotland and created a *furore* there.—At Aberfeldy the bellman was sent round to cry, "Your auld playmate and auld acquaintance, Shony Carstairs (the parson of the parish), wants to see you all at the Independent Chapel, to hear my dear friend, the Rev. C. H. Spurgeon." During the fall and winter of 1855 Mr. Spurgeon's fame was ever on the increase, and his popularity advanced steadily. His hearers were counted by the thousands, and his Sunday School scholars in equal proportion. Meanwhile, he was not neglectful of himself.—In January, 1856, he married Miss Susanah Thompson, of London, in the presence of thousands of his friends.

His old chapel in Park Street has long been inadequate to contain the crowds who have flocked to hear him. Some fifty to sixty thousand dollars have been raised to build a larger edifice on the same site; it is calculated that in that locality a steady audience of 5900 can be counted upon.—Meanwhile, Mr. Spurgeon preaches in any and every building or enclosure where he can be heard and can be of service. Many of his most effective discourses have been delivered in the fields; some in Exeter Hall, and some in the Surrey Musical Hall. His last great discourse was uttered in the Crystal Palace.

Of Mr. Spurgeon's style the most striking peculiarity is his earnestness and homeliness. He is never afraid to say anything, or of hurting any one's feelings. He tells the truth straight out, no matter whom it may offend; and he tells it in the plainest and most emphatic Saxon. He is at times humorous and sarcastic. Sometime since, when preaching before 10,000 people in Surrey Hall, he announced the second lesson, and then paused, observing, "If I make a short pause between the lessons, it will give an opportunity to those persons who have their hats on to take them off in the house of God."

On another occasion, he was preaching on the contrast between the sufferings of the damned in hell and the delights of the blessed in heaven. When he came to that part of the discourse in which he draws a picture of the place of punishment, the orator's voice was raised to the highest pitch, his tone was sonorous and awful, his manner so vivid that many of his hearers actually quivered with horror. In the midst of one of his most terrible periods he suddenly paused, and, without the least change of manner or tone, observed, "If those persons near the door continue their conduct I shall send for a policeman." He then resumed his discourse on hell.

Mr. Spurgeon divides popular favor among church-goers in England with Mr. Punchon, the famous Wesleyan, whose brilliant lecture on Bunyan, at Exeter Hall, was so decided a success, and who reminds Americans so forcibly of the late Bishop Bascom.

"My notions of life," says Southey, "are much the same as those about traveling: there is a good deal of amusement on the road; but, after all, one wants to be at rest."